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and tourists which the perseverance of this scholar has opened. What M. Langlois has done for Cilicia and the Cydnus, M. Heuzey has done for Acarnania and the Acheloüs. Archæologists now, in visiting Greece, will not be content to omit from their survey a part which is so rich in historical monuments, and so free from the ordinary annoyances of Grecian travel. Some particulars M. Heuzey has neglected to give, which we should have been glad to know. He has not even estimated the numbers of the Acarnanian people, or the value of their trade, or the character of their worship. There are many things yet to be learned in that hospitable land, by one who can master the dialect and will mingle freely with the people. We have yet to find confirmation of the averment of Pliny, that there are mines of iron under the soil, or of the later conjecture, that copper is in the rocks, and coal in the hills. The curious windings of the Acheloüs, the father of waters in ancient Hellas, are yet to be minutely described, as is also that singular structure of coast, by which the land slopes inward, and the highest mountains are nearest to the sea.

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Boston : American Tract Society.

THE line which divides the races of men into civilized and barbarous or semi-barbarous is distinct and universally recognized. The Christian nations are unlike all the others in their intellectual, political, social, and moral life. Nor can there be a reasonable doubt as to the cause of this difference. On the one side are found the Christian teacher, a Christian literature, and Christian institutions ; on the other, the instruments and elements of civilization are not known. The Bible lies at the basis of the one form of society ; the Koran, the Shaster, or an unwritten Fetichism, is the foundation of the other.

As Christianity is not the product of the human mind, but a system revealed through the writings of a limited number of inspired men, there is a manifest necessity for some provision by which it may reach the eye and the ear of each generation and of each individual. For the purpose of teaching by the ear, a class of living instructors is provided. For the purpose of teaching through the eye, the Church was for ages dependent upon the slow process of writing, and consequently on a very limited multiplication of copies of the Scriptures and religious essays. This, however sufficient for the days of her pupilage, and however adapted ultimately to the purposes of a hierarchy who regarded the Church as their heritage and ignorance as the mother of devotion, was not sufficient for the purposes of the Head of the Church. Truth — the peculiar, sublime revelations contained in the Christian Scriptures — must go forth to the ends of the earth, accompanying every life-giving breath of heaven and every quickening beam of the sun. The prayer of the Apostle must be answered, that “ the Word of the Lord may have free course and be glorified.” Its inspiring power

must be felt alike in the palace and in the hut. The people must be instructed in the character and will of their God and Saviour. The invitations and promises, the warnings and reproofs, of the Word of Life, must reach every human being. The command of the Master is, "Preach the Gospel to every creature"; and where the means of preaching it to the ear are not possessed, it must be preached to the eye.

But for this end the press had become indispensable. The wants of the world called for this boon from the "Father of lights," from whom "every good gift cometh down." And, as if to mark the chief design of its beneficent donor, the first product of the press, when, in 1450, Gutenberg, Faust, and Schöffer had brought it to sufficient perfection to print a large book, was the Latin Bible. But, like every other gift of Divine Goodness, the printing-press has been perverted; becoming the instrument of error as well as of truth, of evil as well as of good; employed alike by the Reformers and the Encyclopedists, the friends and the foes of Christianity.

It was probably in the middle of the seventeenth century that the first institution was organized to publish and distribute religious books, not for private profit, but with reference solely to the public good. In 1647 the British Parliament incorporated "The Society for Promoting Christian Knowledge," a subordinate design of which was the preparation of a Christian literature. In 1798 the London Religious Tract Society was instituted,—manifestly a result of the successful efforts of Hannah More and her associates to prepare and distribute among the poor of England a series of attractive religious essays. These "Cheap Repository Tracts," followed by "The Village Tracts" of Rev. George Burder and the Rev. Samuel Greathead, and then by the London Tract Society, formed an epoch in the history of this great branch of Christian enterprise. In every Protestant state of Europe, in Asia and Africa, tract societies have, since that day, been organized. To furnish a basis on which to found a conjecture of the work accomplished by these institutions, we may state what have been the definitely ascertained issues from the three leading societies. The London Tract Society has issued, in 114 languages, 6,350 distinct publications of various sizes; making a total of

819,000,000 copies of books and tracts in sixty years. The two American Tract Societies have together issued, since 1814, 3,512 publications, amounting to 260,477,394 copies.

In 1814 the American Tract Society was formed, and was incorporated in 1816, under the title of the New England Tract Society ; the name being afterwards changed. In 1825 it formed a connection with a kindred institution just formed in the city of New York. It may be needful for the better understanding of subsequent events to state here, that the Society in Boston, in forming this connection, retained its charter, continued to collect its funds within its own district, embracing the four Northern New England States, and distributed the publications of the New York Society within that district ; — having its representative on the Committee of Publication in New York ; directing the course of all its own funds ; simply accepting the publications of that Society, and making it the channel of contribution to foreign lands, and of sustaining colporteurs, or book-hawkers, throughout the United States. Nothing could be more harmonious than the relations of these two institutions for a series of years. But this harmony was at length disturbed, as everything else in our country has been, by the increasing divergence of feeling between the friends and the opponents of slavery. The policy of the gentlemen in New York became, to say the least, so tolerant of Southern prejudices and dictation, as to reach a point at which separation from them by the Northern and Western churches became inevitable. They not only refused to publish a line that would reprove slaveholding, or expose its enormous wrongs ; they not only expurgated antislavery sentiments from many of their books ; but they assumed also the ground, which they have now abandoned without explanation, that the Constitution of the Society forbids the publication of anything to which "all Evangelical Christians" would not give their assent. When this principle was indorsed by the majority at the annual meeting of the Society in 1859, in reference to the subject of slavery, the Boston Society determined to dissolve all connection with it, and to resume the work of publication which it had intermitted since 1825.

We have taken frequent occasion in our book-notices to
VOL. XCVII. — NO. 200. 18

express the interest with which we regard the present operations of this Society. It is at once an index and an instrument of the Christian civilization of our country, an honor to the nation, and a strong bond of union between inhabitants of the Eastern and Western sections of the Republic. But we are particularly interested in observing it as testing and illustrating, during the brief course of its separate action, some principles of great importance in the sphere of Christian philanthropy.

Confining itself to a strictly Christian, or exclusively religious literature, and to the limits recognized by the denominations it represents, it has entered upon the noble work of presenting the precepts and instructions of Christianity in the most attractive form consistent with fidelity to the pure and unworldly spirit of that heaven-descended system. Already an admirable series of juvenile books has been issued; the substance and the form of which secured for them an immediate and extensive demand. While it is evident that no one mind, nor any combination of minds of the same type of thought, is competent to mould the literature of a people, or of any class of readers, yet it becomes every Christian man, by personal and associated effort, to do something in that direction.

Through its officers, this Society, now rejuvenated, has set itself in earnest to this sublime task,—to do its part in this noble work. It has undertaken, so far as in it lies, to employ the press for its highest purposes; to expel a corrupt literature, not so much by opposing it, or its evil promoters, as by elevating the public taste, especially the taste of the young. Avoiding the folly of discarding all fiction, its directors have undertaken to discover the legitimate uses and true limits of imaginative writing, and to employ it accordingly. The imagination is a part of man's original constitution, and may be made most conducive to nourishing the highest form of character and life. Shunning all extravagant representations of men or things, and all false ideas of the sources of happiness; declining to cater for the indolence that merely seeks excitement without voluntary thought; treating with reverence the immortal nature of man, even in the first stages of its development; keeping in the author's, even where not

presented to the reader's notice, the grandeur of the human spirit and its destiny ; aiming to cast a healthful sunshine over life, and yet to recognize its sternly disciplinary features, to unfold the grand but hidden powers of the soul, to present a lofty standard of character, to show the true end of life, to present the great Pattern God has given us, to hold Christ up as the Saviour by sacrifice, by example, by teaching, by intercession, and government,— these are the aims it proposes to itself. It has already begun to issue a valuable series of publications designed " to lead through nature up to nature's God " by exhibiting to the youthful reader the manifestation of the Divine attributes in the mechanism and uses of the material universe. The form of the books corresponds with the contents, good taste marking all the issues from this Society ; and freshness and brightness are stamped on all the products of their press. It has already tested the European method of charitable publication, as contrasted with that pursued by the prominent institutions of our country.

When tract and Bible societies commenced their operations, it was natural that their founders should make the cheapness of religious books a prominent object. Hence " selling at cost " was, and still is, the ideal with many. But there is a twofold illusion in this. No society does sell at cost ; and it were not a desirable policy if it should do so. When a book is sold at retail for one dollar, and at wholesale for eighty cents, or twenty per cent discount, either the dollar must bring a profit or the eighty cents a loss ; for the book did not cost both eighty cents and one dollar. To this it might be answered, that the aggregate products of the sale of a large number of the books equal their aggregate cost. Before we can accept this explanation, however, we must see the method of computing the cost of publishing ; for there is room there for making very many erroneous calculations. But we chiefly would insist on knowing how the Society in New York came to have a capital so large as it now has, if it has in the aggregate made no profits, or made no investments in bricks of what was given to be distributed in books. The Society owns a building, stock, and machinery estimated at \$ 478,890. Of this amount, \$ 75,852 must be excepted from

the fund for distribution, because this sum was given, by those who had a perfect right so to do, not to publish tracts, but to purchase a house and machinery. This leaves \$403,038, both to be accounted for, and also to affect the cost of books, since the interest of this sum, which in New York is more than twenty-eight thousand dollars, should be reckoned in estimating the cost of books. But if that money has not been made by profits on sales, then benevolent men must have given it to secure the circulation of books. If so, it has not reached its destination ; for it is now there in Nassau Street, turned into bricks and machinery, and not scattered abroad in the form of books among the people. To us there seems to be scarcely room to doubt that a large part of that more than four hundred thousand dollars is the result of selling books *above cost*. We speak, then, of an illusion, because the gentlemen who superintend this work are above the charge of an intentional misrepresentation. And the more we examine the subject, the more difficult it seems to us for a publisher to say exactly what any book costs him. Whoever is interested in pursuing the subject may make his own calculations. He pays two hundred dollars for the copyright of a book ; his plates cost five hundred dollars. Now what part of that five hundred dollars shall be charged on each copy ? To settle this accurately would require elements in the calculation which he does not possess, such as these : how much will the plates be worth as metal when the book ceases to be in demand ? and how many copies are going to be sold ? The latter question is essential, because, if only five hundred copies are to be sold, each copy must be assessed one dollar for the plates alone ; if a thousand are to be sold, it reduces that part of the cost of each copy to the amount of half a dollar ; and so on, in proportion.

But, putting this difficulty aside, we must inquire, Where is the propriety of organizing an institution on the principle of soliciting money from the poor to sell books cheaply to the rich ? Let us put a strong case, to test the principle. A millionaire enters your depository, and inquires for a book. He is surprised at its cheapness, and inquires how you can afford to sell it so much below the ordinary prices of the trade. The

reply is, "When our agent made a collection of moneys for us last week, one poor woman gave us ten cents; another, five; and by this means we can afford to sell you this book at so low a rate." Nor can this description be inapplicable to the case, except on one of two conditions;—either that a distinction be made between selling to those possessed of a competency and selling to the poor, or that commerce and charity be so separated that the money given by benevolence be sacredly returned in grants to the needy, and not used in cheapening books for promiscuous purchasers,—neither of which courses is pursued by the societies we have named.

Now a fundamental principle adopted by the Boston Society is this very separation of business from benevolence, of commerce from charity; and the application to each of its own peculiar rules and methods. Nor does it require a very practised eye to discern an important difference in the form of the financial statements made, on the one hand, by the Bible Society and the New York Tract Society, and, on the other, by the London and Boston Tract Societies. That the money of all these institutions is honorably expended, we have not the shadow of a doubt. It is not men we are now examining, but systems,—methods of charity. But the financial reports of the two former societies are very unsatisfactory.

Assuming the appropriate work of a religious tract society to be the gratuitous distribution of books to the needy at home, and the expenditure of funds to print and distribute them in foreign lands, we find the New York Society reporting \$934,572 given, in return for \$2,160,715 received as donations and legacies in thirty-two years.* Here is less than 43 per cent returned in the legitimate results of their operations, as we regard them. On the other hand, the Boston Society in four years has received \$145,996 in donations and legacies, and has given away \$93,671; making a return of more than 64 per cent. And since it has begun to make colportage a purely commercial operation, and to consider its expenses as chargeable to business, the result is that charity pays none of the expenses of business. The Boston Society appears to us

* See Report for 1857.

also to have taken the most eligible position in reference to the whole body of book makers and venders. That the trade should look very unfavorably on an institution designed to interfere with their interests by underselling them, is not unlikely, whether justifiable or not; but when it is understood that publishers and printers are to be called upon to contribute money to aid an institution in depressing the prices of the products of their industry and skill, we see not why they should not hesitate to contribute, and look with dissatisfaction on others contributing to such an end.

It may be said, "These are selfish, personal interests set up against a great public benefit." Is that the case? We reply, that seeking an honest livelihood is not selfish; and Christianity does not demand a form of charity that discourages it. We admit that any number of benevolent men have an entire right to say, "We will organize a society for the purpose of making good books cheaper than they now are." But when these persons come to see certain evil results which were not anticipated, they should pause and examine their position, and inquire whether they are not injuring the trade, as well as arraying this body of men against them. If they are, one of two courses is before them: either they must frankly avow themselves reformers of the trade, and then cease to ask the publishers to contribute, or they must confine themselves to issuing only such books as the trade are not likely to publish. But are there not very serious objections to a society professedly unsecular or purely religious in its objects making the reformation of prices a prominent part of its policy? Is it not constructively a conspiracy, somewhat resembling a "strike," to organize an institution in which, by making a common purse to sustain the various agents employed, you may compel men of that trade to forego a living profit? Is not the whole movement, however well intended, however limited in its operations, yet in its nature in entire antagonism to the very existence of commerce?

The Society in Boston have adopted the policy at present pursued by the London Tract Society; the history of which is very instructive on the question before us. From 1799 to 1824 that institution undertook to "sell at cost." In that

quarter of a century they received £ 32,405 from charity, and gave to the needy £ 12,247 ; thus making it cost nearly two pounds to give away one. In 1824 they adopted the policy of separating business from charity, selling their books at profitable rates, and giving away books to the needy as far as charity would pay for them. Instead of paying three dollars of charity's money to give away a book worth a dollar, they have reached the following result. From 1824 to 1859 they received £ 234,504, and gave away in gratuities £ 259,096. Thus, as we see, the manufacturing and commercial department pays all its own expenses ; charging not a farthing to charity for twine or insurance, for clerks or colporteurs, for secretaries or rents, nor even for the cost of collecting the very funds of charity ; paying all the expenses of both departments, and then itself contributing to the charitable fund £ 24,592, or \$ 122,000, being more than one tenth of the sum which was contributed by the public ; — while the New York Society, acting on the opposite policy, has been locking up four hundred thousand dollars in bricks and machinery, and paying back to the needy less than one half of the two million dollars put into its hands by the benevolent, solely for the purpose of gratuitous distribution.

What are the results of the wiser policy, as shown by the four years' experience of the Boston Society ? First, as the distribution of the books is one great end of the institution, it has opened a new and wide channel for this religious literature through the book trade. Secondly, it has secured extensively the favor of book and newspaper publishers. Thirdly, this has involved a very rapid increase of business and profits. Already it has established commercial connections with Canada and the Pacific States, South America and Australia, and is constantly forming new connections with publishing houses and booksellers throughout the loyal States. In this it has departed entirely from the old practice of establishing depositories and making consignments ; the result of which for years has been a great accumulation of damaged books on booksellers' shelves, or in depositories, or returned to the Society ; of books lying long unpaid for, and interest lost, together with the cost of rent for the depositories ; the Bible Society

making an allowance last year of \$18,000 on this account. Every increase of the Boston Society's business has been a *bona fide* response to an order, and already the government of Canada has become a standing customer, sending regularly and often for their books to distribute through the public schools of the country.

The following figures may indicate the progress in the business department:—

Before the separation from the New York Society the Boston Society received in four years, from sales,	\$150,815
In four years after the separation,	180,000
Before the separation they circulated in four years, in books,	168,000
Since the separation,	270,000
Just at the time of the separation they were circulating religious newspapers per year,	1,444,000
They are now circulating at the rate of (copies per year), . . .	3,000,000

The profits on the business have secured a striking diminution of the tax on charitable funds. Some have complained of the present state of separation as increasing the cost to charity, by requiring the support of two administrations. These persons forget one fact, and are unaware of some others. They forget that there were two administrations before the separation, and would be if there should be a return to its former connection; and they are not aware that before the separation the Boston administration taxed charity to the amount of \$26,804 in four years; but since the separation, has taxed it but \$23,000. They are not aware that this Society has reached one point gained by the London Society, that of paying all expenses from profits; and is steadily advancing to the other, of adding to the charity fund from its profits in trade.

Another fact in point is, that there has been steadily an increase of the charitable work done by the Society. Before the separation there was received into the treasury in four years, from donors and testators, the sum of \$86,724; in the four years since the separation, the sum of \$135,000;—making this difference, that before the separation it required the sum of \$26,804 to collect and give away \$53,086; since the separation it has cost \$23,000 to collect and give away \$111,000.

We further congratulate the Boston Society on its position in regard to the colporteur system. In countries where the people generally have no access to religious books, men may properly be employed by tract and Bible societies to travel, and give or sell their books. But in this country there is a better way. We have for many years watched the operations of this system; at first with much sympathy and hope, then with distrust. Our first objection is, that the publication and circulation of books are a sufficient occupation for one institution; while the missionary work is distinct and peculiar, and, to be thoroughly done, requires the superintendence of officers devoted to that work alone. The colporteur system is also very costly. Let it, then, be regarded in either of these lights. If it is purely a missionary work, we object to it as being under the direction of a publishing and book-distributing institution. But if it is regarded as purely a book-distributing agency, it requires, first, money to make the books cheap, then money to give them away. There are two methods employed by the Boston Society, free from the objection of costliness. One is the employment of simple book-venders, without cost to the Society, who support themselves from the profits of their sales, like any other merchants, leaving some profit for the Society at the same time. Besides these, there are more than two thousand Home Missionaries; that is, a band of men organized and supported by the Eastern churches to labor in the frontier States; a band of two thousand tract-distributors, to whom a regular supply of books would be one of the most welcome aids in their difficult work; men selected by the churches for their learning and religious experience, instead of a body of men of inferior religious knowledge; men set apart by the churches to the guardianship of spiritual interests, instead of strangers; men who thoroughly know their field; men who can follow up the book by other pastoral ministrations, and make the book aid these ministrations. It is true, these laborers cannot be found in every place where our people are scattered. If, then, the colporteur had been sent only where the Home Missionary cannot go, that feature of the system would have been less objectionable. But when we hear of one colporteur for the

Bible Society, and another for the Tract Society, and another for the Sunday-School Society, even in the same county, or in the county where a faithful missionary is found, we must regard it as an unwise expenditure of benevolent funds. It is not to us a satisfactory answer to the objection of costliness, that the colporteur system combines book-vending and preaching; for even in that light, experience has shown that the temptation to the colporteur to sell the largest possible number of books takes him away from the track of the "sheep wandering upon the mountains," to labor near the denser neighborhoods where purchasers are to be found. Moreover, in order to equalize the expenditure of money on this mixed agency, there should be a division of every colporteur's expenses and salary; setting to the account of business and of missionary work their respective shares of the expenses, as determined by the time spent in each. Truly, the policy of asking a poor man to pay an agent to travel and sell a book to another poor man, still more to a rich man, cannot be defended. Just so far, then, as the colporteurs are engaged in the vending of books, there is both an unfair competition with other book-venders and an unfair use of charitable money. We mean by unfairness here, not to impeach motives, but simply to exhibit the objections to a particular system of Christian labor.

If these views are sound, they should be held up to the notice of benevolent men, that they may, as they must ultimately, modify the policy of every institution so far as it may be seen to be unwise. And every fair-minded person must welcome a candid examination of matters of so great public interest. Sudden changes in old usages are scarcely to be looked for. But no benevolent institution is so sacred that its donors may not state their objections to some features of its policy.

To pass to the more agreeable aspects of our subject, what a spectacle does this country prospectively exhibit! The rebels have appealed to God by the arbitrament of the sword to annihilate the Federal government and the unity of these States. We look confidently to God's ultimate response to the appeal. We fully anticipate his exorcising of the demons of insurrection, State sovereignty, sectional pride, and contempt for the

Puritan race. Then, what a field will open to the eye and heart and head and hand of Christian philanthropy ! Here will be three and a half million of Americo-Africans ; an annual influx of perhaps one million foreigners ; and thirty millions of American citizens to begin the new era of American history. Passing by all other agencies, see what the press alone must do. Newspapers, school-books, and other secular works, will be multiplied under the stimulus of self-interest. But who is to look after the spiritual welfare of these millions, doubling in numbers every twenty-five years ? How are they to receive the moulding of Christianity, by which alone they can be really fitted for the privileges and responsibilities of a free republic ? The increase of preachers and teachers has never yet kept pace with these marching myriads ; perhaps it never will. The Christian press has, therefore, a great part to act in the shaping of this people. As already remarked, no one institution, no institution directed by men of any special type of Christianity, can do the whole work. But there is room for each ; and more, it may be feared, to be done, than all combined will accomplish. What endeavor can possess more profound interest to a Christian heart than that of educating the six million children now in our land, — the sixty million to be here within less than a century ! We must again express the deep satisfaction with which we contemplate the plans and policy of this virtually young institution. To open to the young mind the religious teachings of Nature's volume, to show it how to read God in history, to cultivate taste in connection with the religious faculties and sensibilities, is to our view a most sublime work. The managers of this Society have started well ; may their career be prosperous ; and may all others who can, outstrip them in the generous rivalry of benevolence.